[For further information on the moqaddem as the president of a village council see Category 623; as the president of a canton council see Category 634; as the head of a community of marabouts see Category 792; and as the caretaker of a mosque see Category 794.]

623 Shluh MW11

[For further information on the moqaddem as the president of a village council, see Category 622; as the president of a canton council, see Category 634; as the head of a community of marabouts, see Category 792; and as the caretaker of a mosque, see Category 794.]

[For information on the heads of the tribal and district councils who are frequently referred to in the literature as "chiefs", see categories 619, 634, and see also 635.]

2: Montagne

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[For information on the "great chiefs" or caids of the Atlas, see category 631.]

/43 cont./

621 613 VIII. The family. -- Each separate hamlet, or each part of a village, is inhabited, as we have seen, by a patriarchal and agnatic familial group to which in the Sous is given the name of "ikhs." This is the smallest unit, but also the most lively, which contributes toward forming the larger social groups in Berbère /Berber/ country.

621 592 613 [595] The "ikhs" is constituted spontaneously by the natural development of the family that lives in a detached house. Actually the Chleuh /Shluh/, almost always monogamous, especially if he is poor, lives with his sons in joint possession; his cousins are established near him. Foreigners who have come into the country as wage earners or tribal brothers marry the daughters. In three [622] or four generations /44/ a numerous and powerful group is formed, often led by an old man who is the natural leader of this new hamlet.

613 561 562 The various members of the "ikhs" are not gathered together in the course of daily existence. Each generation actually lives apart from the one that precedes it or that follows it; father and son do not take their meals together, at least in public. The men and the women, moreover, form two distinct societies, which have traditions, beliefs, a different vocabulary. The men try to [771] observe the laws of Islam; the women, on the contrary, remain attached to magical practices that are a survival of the most ancient beliefs. Even the markets are sometimes separate (1).

562 493

1. Special markets for women exist in the region of the Haha and the plain of the Chtouka.

562 [788] [543] [527] [831] Finally, during pilgrimages and annual fairs the two sexes often assemble separately. The women's festivals, on the occasion of which are found preserved licentious traditions antecedent to Islam, accentuate even more the separate organization of the two groups.

/88 cont./

*175 Marrakech, the Heskoura and the Tadla, rather than on the Masmouda of the Haut-Atlas /High Atlas/ (1).

[113]

1. Marmol, Afrique /Africa/, Perrot d'Ablancourt trans., Paris, 1667, Vol. II, pp. 41-63.

The upper valley of the Dra was divided between two lords of the family of the "Mezwar" (2),

2. The term "mezwar" designates, in the towns of Morocco, the representative of the shorfa /shurfa/ settled in the city. This Berbère /Berber/ word derived from the root zwr, to precede (Destaing, Vocab. Français-Berbère, p. 229), also has the sense of president of an assemblage of notables, of "moqaddem"; at the time of the Almohades, a "mezwar" was at the head of each of the fractions of the confederation of the Gedmiwa (cf. above, p. 80).

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[622]

ruling the districts of "Tenveves" and "Tensita" and separated from each other by a deep enmity. In the fury of their struggles, the Mezwar went so far as to call on the Christians settled at Santa Cruz (Agadir), and the whole Sous valley, already traversed by the Arabs, was agitated by their quarrel. Moreover, their power and liberality were famous, and Léon l'Africain /Leo Africanus/ received a most generous welcome in their dwellings. One of them, who had thought he would do well to present magnificent gifts to the king of Fez, had them carried by an ambassador whose pronunciation and style, doubtless not very classic because of /89/ Berbère /Berber/ influences, were, in the opinion of the

4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11 (ca. 1900)

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Among the sedentary tribes the importance and function of the commune varies greatly depending upon circumstances, particularly upon the nature and independence of the community units. Among the Haha (530-541) the settlement pattern is one of widely dispersed households, and nucleated communities are rare; furthermore all the minor lineages within a commune are generally related so that the commune is often equivalent to a major lineage. Under 613 621
these circumstances the interest and requirements of the commune prevail over those of its component units, and the solidarity of the group is manifested by its sense of common origin, unity, and of *h'orma* or "honor" – the violation of which by an outsider sanctions a vendetta. The commune has a special mosque, a communal [346]
granary, a communal cemetery, and communal property such as [343]
that surrounding the settlements, pastureland, and brushwood [764]
forests (where the members obtain their cooking wood and where [423]
they can attempt to grow a crop of barley if they wish to gamble on [313]
unirrigated land). The commune is also characterized by a repre- [623]
sentative council, and an elected or appointed chief; its principal [622]
functions are the maintenance of the communal mosque as a religious center, a school, and a communal center; the maintenance of the granary; the maintenance of the cemetery and its enclosure, and the distribution of lots to the member families; the arbitration and adjudication of boundary and property disputes between its members; the division of inheritances; the maintenance or lodging of strangers; the distribution of irrigation water; the policing of cultivated fields and of fruit trees; the planning and regulation of communal labor for plowing, harvesting, forest clearing, or irrigation works; and providing officials for certain domestic ceremonies, particularly weddings (Doutté, 1905).

In situations where villages have assumed most purely local administrative functions, the commune – and the larger unit, the district – concerns itself more with problems of political stability – adjudicating and arbitrating disputes between its component units, administering the commune market, and generally maintaining the peace. Hart's description of the commune (*farīqath*) among the Beni Uriaguel (99), who have well-developed village organizations, reflects this difference in emphasis: